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deed, we gain a new insight into his feelings and motives, but it would have been more to his credit if we had remained in ignorance. His own testimony only tends to confirm the judgment which has been commonly formed on other grounds; and in regard to his feelings toward Pope Paul III., we see more clearly than ever before how little claim he had to be esteemed a faithful son of the Church.

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16. — *The Pentateuch and Book of Joshua critically examined.* By the Right Rev. JOHN WILLIAM COLENSO, D. D., Bishop of Natal. New York: D. Appleton & Co. 1863. 12mo. pp. 229.

THIS is a much less important book than we had supposed it to be. It deserves to be carefully distinguished from the class of works which comprehends the "Essays and Reviews"; for they make a somewhat proud and jubilant parade of their scepticism, as a height from which to look down upon confiding faith, while Bishop Colenso entertains his doubts, such as they are, with profound reluctance, and gives them publicity only under a strong conviction of duty. His strictures relate almost wholly to the numerals and statistics of the Pentateuch and Joshua. These he shows to be in several instances either essentially impossible or mutually inconsistent, indicating, as he maintains, the historical untrustworthiness of those books, and their authorship at a date considerably posterior to the events they record. This statement represents one aspect of these books. If we are to regard them merely as history, they certainly have the defects that belong to an age when historical research and criticism were unknown arts, and when traditions and records were received, if they came through seemingly authentic channels, without a rigid scrutiny of their contents. If their value in the nineteenth century and to the Christian world consists in the accuracy with which they give us the dimensions of the ark, or the census of the Hebrews at the time of the exodus, or the number of priestly mouths there were to be fed on the sacrifices, our author has given them the *coup de grace*. But they have an entirely different aspect, in which they are impregnable alike to argument and to cavil. From a dark and idolatrous age they proclaim pure monotheism, and refer back to their origin in the creation or providence of God all the objects, beings, and phenomena that were deified among the nations of the earth. From the bosom of a rude and recreant race they promulgate a code of morals which, for profound insight, comprehensive scope, and harmony with eternal and immutable right, remained unparalleled and unapproached till the advent of Jesus Christ. In the very infancy of civil society they

contain the outline of a social and political organization, which consolidated a people whose heart had been eaten out by centuries of bondage, and inspired a national vitality more vigorous and persistent than has been witnessed in all human history beside, surviving, as it has, dismemberment and dispersion, and stretching its ever-fresh filaments of indomitable life and indiscerptible union through the whole civilized world. From a time of which extra-Jewish history or myth has preserved no record of character that is not degraded and deformed, they transmit to us the portraits of men who would have been greatly good in any age; — of Abraham, whose self-abandoning faith in God is worthily proposed as the model for the advanced Christian; of Joseph, whose vivid realization of the Divine presence marks a purer spirituality than we often witness now; of Moses, whose sagacity, prudence, enterprise, and prowess seem more miraculous when we regard them as without help or supplement from special inspiration, than when we receive the old theory of his peculiar mission from God; of Joshua, whose religious loyalty is made to appear so manifestly as the source of his courage and the soul of his patriotism. These features of the books under consideration admit of no other exposition than a divine element in their authorship. They bear as striking a contrast in their religious character with all other writings of similar antiquity, as they do in their historical character with the carefully compiled annals of a New England town; and if their deficiency in the latter point of view demonstrates that they were put together by men who had never studied in the school of Niebuhr and Grote, their pre-eminence in the former aspect as plainly proves their trustworthiness as religious records. And, be it remembered, it is only as religious records that they are quoted and sanctioned in the New Testament, or possess any permanent use for the instruction of mankind. It does not concern us in the least to know whether the court of the tabernacle was large enough to contain the Hebrew nation, or the altar capacious enough for the victims prescribed by the Levitical law (and these are among our author's chief difficulties in the narrative); but it does concern us profoundly that we can contemplate the Divine economy of salvation in its initial stages, in its early developments, in its first breathings of prophecy, in its types and foreshadowings, and thus can trace unity and mutual correlation in the various chapters and phases of man's religious history from Adam to Christ, — all which we can still do, without seeking or needing a solution for every critical difficulty that an ingenious and microscopic criticism might suggest. Indeed, the very features of these writings that give most ground for cavil attest their venerable antiquity, and thus

their substantial authenticity; whereas, had they the perfect precision and coherency which our author misses in them, this of itself would be sufficient to characterize them as the spurious productions of a much later epoch than the latest now assigned for them.

17.—*Lectures on Moral Science, delivered before the Lowell Institute, Boston.* By MARK HOPKINS, D. D., LL. D., President of Williams College; Author of "Lectures on the Evidences of Christianity," etc. Boston: Gould and Lincoln. 1862. 12mo. pp. 304.

DR. HOPKINS regards moral philosophy as the science of ends. Some of the subordinate ends of his being man might ascertain by the exercise of his own powers upon his constitution of body and mind, and upon his experience of the consequences of actions. But of the supreme end of his being it may be reasonably doubted whether he could gain cognizance except through Divine revelation. Yet the teachings of revelation come within the scope of ethical philosophy, only so far as they are affirmed by consciousness or approved by legitimate deductions from consciousness. The end always determining the means, from the supreme and subordinate ends of man's being must be deduced the acts, habits, feelings, and volitions which naturally lead to the attainment of those ends. Moreover, though these ends are diverse, the means of attaining them must of necessity harmonize mutually; for the Creator cannot have proposed ends that are at variance with one another.

We have not space for an extended outline of these Lectures. They are marked by the directness, explicitness, massive thought, and cogent reasoning which characterize all that Dr. Hopkins has given to the press. We have more polished writers, but none who comes into closer quarters with his readers, and impresses his own mind more vividly on other minds. This volume, in its present form, would make a very valuable text-book, especially for our higher college classes; yet we hope that the author will not leave it permanently in the shape of lectures. It will admit of expansion in some parts; in others it might be condensed; and there are various collateral topics for which there was not room in a course of twelve lectures, but which belong properly to a class-book. With the changes and additions which would inevitably suggest themselves, should this work be reproduced in an altered form, it would, we think, for educational uses, be without a superior, and, we are inclined to add, without a rival.